

ACTING UPON THE ADVICE OF KHILAFAT IS THE KEY TO SUCCESS IN DA'WAT ILALLAH

DEVELOP YOUR ORGANIZATION TO WORK SMOOTHLY WITHOUT NOISE AND COMMOTION
Convey and Gather Information With a Deep Insight Into its Purpose

(The following is an English rendering of the Khutba delivered by Hazrat Khalifatul Masih IV (may Allah strengthen him) on November 22, 1991, at the Fazi Mosque in London. It has been prepared on the basis of the tape by the editorial staff of the Ahmadiyya Gazette at their own responsibility.)

After reciting the creed of Islam and asking for the protection of Allah, Hazrat recited Sura Fatiha. Then he said:

Today I will continue the subject of *Da'wat Ilallah* (Calling unto Allah) and will give detailed instructions to the Amirs and other office bearers on how they should get their workers to work efficiently in this task. I have been discussing the subject for a long time; whichever country I have visited, I have addressed them on this subject. I have tried to explain in detail to the office bearers of the Jamaat as well as the auxiliary organizations as to how the work of *Da'wat-e-Ilallah* should be done. However, the result has not met my expectations.

The situation of every country is not the same; in some countries, by the grace of Allah, the results are beyond my expectations. The people in these countries heard my advice with humility and *Taqwa* (righteousness). Not considering themselves great and bright, they tried honestly to act upon my advice like humble people. They did not let their ego interfere in their task.

I don't mean to say that the rest have not suppressed their ego. It is a fact, that by the grace of Allah, a large majority of the office bearers of the Jamaat are righteous; only by crushing their ego, do they come forward to serve the Jamaat. But there are many hidden sides of one's ego which continue to interfere in human work and thinking.

As far as I have reflected, no one's ego is entirely crushed except that of the prophets. Therefore, I do not mean, God forbid, that I regard these office holders to be inferior or unrighteous. Rather, I am advising the entire Jamaat that they should remain vigilant to guard against their ego.

The ego gets suppressed but is not killed and remains on the lookout for an opportunity. The situation is like that of the bacteria which continue to flow in the bloodstream of a healthy person but do not have the opportunity to flourish, because the healthy body keeps them in check. It was only the ego of the Holy Prophet, Muhammad Mustafa (p.b.u.h) which was totally put to death. He has called the ego Satan. Of Satan, he said that "It is running in the veins of every man." Someone asked, "O Messenger of Allah! Is there a Satan within you also?" The Holy Prophet replied, "Yes, in me also, but my Satan has become a Muslim." So this natural inclination in every human of considering himself superior and not bowing his head has been named Satan by the Holy Prophet (p.b.u.h). His pronouncement is based on the Holy Quran. The first introduction of Satan given in the Holy Quran, presents him as one whose ego rose in rebellion. The words:

أَنَا خَيْرٌ مِنْهُ

"I am better than him"

have been attributed to Satan. In fact, ego and Satan, are two names of the same thing. There may be other external Satans in the form of men or in other forms. But the Satan which has been clearly defined, about whom we have received the final verdict from the Supreme God, is the ego and arrogance within human nature. Therefore, the office bearers who are more successful in crushing their ego always benefit more from advice.

This is not the only obstacle. Just as there is a capacity within human nature to hear and act upon words of advice, there is also a tendency to forget it after a time. That is why the Holy Quran has commanded us to admonish again and again and again. Hazrat Muhammad Mustafa (p.b.u.h) is called a *Muzakkir* (admonisher) because giving of advice had become a permanent quality in him. He did not admonish here and there or occasionally, but throughout his life. In each field of activity,

admonition had become a part of his life. It was infused in his person that Allah himself named him *Muzakkir* - an admonisher for all times and situations.

When I repeat my advice, it does not mean that ego and rebellion are rising. It is just a realization of the fact of human negligence and weaknesses which incline them to forget after hearing the advice.

By giving advice to the office bearers, commenting upon their performances, I do not mean to hurt their feelings. I hope that they will listen with patience.

It is a fact that I continue to explain and people continue to forget. This process has been going on for a long time. Therefore, I have decided to explain the matters to the entire Jamaat. If the entire Jamaat knows what is expected of them, they will awaken the office holders when they become negligent. The Jamaat will know directly what is expected of them, and the guidance and assistance which is being provided to them to fulfill those expectations. They will also be able to identify any help which should be given to them.

The first thing I want to explain is that lack of information is in itself a major problem. I hope that my sermons will be beneficial because the information will be spread throughout the Jamaat. The advice that I have given previously has not been fully conveyed to the Jamaat. A large majority of the members do not know what is expected of them, the broad outline I have in my mind to fulfill those expectations and how I have tried to explain them to the Jamaat and its office bearers. Even the members of the Jamaat who live in the developed countries and are themselves active, and where the means of communication are accessible to everyone, don't know about the basic expectations.

To give an example, if they meet a Bulgarian friend, they write to me and ask whether any literature is available in Bulgarian. Sometimes they ask about Arabic. This shows that they don't know about the progress the Jamaat has made in preparing literature and audio/video cassettes. This information on the material which is available should be conveyed widely and published in newspapers and magazines. Announcements should

be made through the office bearers. Small brochures and pamphlets should be published to tell the Jamaat about the available material. As a result, your preaching will become easy.

By the grace of Allah, literature has been prepared in several languages; when native speakers see it, they are amazed. Some people, who were opposed to the Jamaat, saw our literature in exhibitions organized by the Jamaat, and they declared that all who said that Ahmadis were not Muslims were liars, because no one else has been able to serve Islam in this period as the Jamaat Ahmadiyya has. Similarly, there are various embassies whose representatives see the Ahmadiyya literature and show exceptional interest.

The negligence and ignorance starts from the Amir or the office bearers. For instance, they may know that they have the translation of the Holy Quran in the Russian language, but they may not know how many copies are available and; can they give it to someone or not. This shows that the parcels which were sent were opened and then placed somewhere. They do not take further interest.

Information can be superficial or in depth. In depth information is acquired by taking interest. When I receive a book, I sometimes immediately send it to the learned and intelligent people of the Jamaat. Sometimes we make photocopies and send it to the Amirs and other intelligentsia. This is because I take interest in it. I would like the Jamaat to be well informed and develop interest in research. But if an Amir does not take interest, his information will remain superficial. If he does take interest, then, upon learning about a gift of the Russian translation of the Holy Quran, he would ask: "How many copies have we received?"; "How will we use them?"; "We should find some Russians and see where they live." He would arrange to send the translation to the Russian speaking people and find out their impression about it. But since the matter ended with the opening of the parcel, they did not find out more about it.

Once I received a letter (I will cite the example without naming names): "You had instructed us to invite the ambassadors, show them the exhibition and develop contact with them. So we invited the Ambassador, who was happy to accept the

invitation. But we were embarrassed when he wanted to purchase a copy of the translation because we had only one copy which was reserved for the library. His staff also showed much interest. We have given them the addresses from where they can obtain a copy." This is most unfortunate. When you invite someone, you should expect that he would take interest in the literature in his language. He may want to buy it. Even if he does not ask for it, you must at least keep some spare copies to give as present. So the lack of interest in information, produced the same result as total lack of information: the things which were available did not provide any benefit in the hour of need.

You have to disseminate information, but not as if you are removing a burden. If you just prepare a list and circulate it to the Jamaat, it does not, in my view, mean conveying information. Real information is conveyed when people develop an interest in using it. The information which is not kept in view and is not translated into action, begins to be suppressed in the subconscious as if it does not exist. So you need to place the information actively before people, and to keep presenting it in different ways, so that human mind, which is accustomed to falling asleep, should wake up and focus fully on that information. Convey the information piecemeal and then follow it up; pursue to find out what benefit was gained. All of this requires a continuous organization operating under a proper plan.

Sometimes the Jamaat elects someone as the Secretary Tabligh who does not have any special skill for that office. It is the duty of the Amir that he should sit with him and explain the work to him and train him to do the work. If he is unable to do it, then they should appoint some specialists as his assistants and helpers and distribute the work among them. The Jamaat has a constraint. Whoever has fear of God and has love of Allah in his heart and takes interest in the Jamaat work, is elected by Jamaat. In doing so the Jamaat does not focus on their special skills or institutions. This is what the Holy Quran teaches, that when you give responsibilities, you should keep their *Taqwa* in view. But under such elected officials, you can form teams of workers who are not active yet but whom you want to be activated. Thus you can take full benefit of their special skills.

I have noticed that sometimes the office bearers do not have team building skills. I find some young men and personally explain to them and teach them and allocate them to those office bearers. As a result, with the grace of Allah, they get a team and start taking good work from them.

In the task of gathering information, the *Secretary Islah-o-ishad* (Tabligh) should be provided with specialists responsible for various actions to provide information and to keep the flow of information with a broad vision. They should not concern themselves just with gathering statistics and sending them on as reports, but should reflect upon the purpose of reporting the statistics. What is the use of providing such statistics if we do not have back up stock as a result of the information which will develop and we cannot fulfill the demand when needed?

To generate the demand and provide means to satisfy the demand is the work of the specialist who should be appointed to assist in this work. He will have to correspond continuously with the center. He may contact the center directly; however, the proper procedure is to contact the relevant department at the office of their country. The secretary of the country should develop direct contact with the center and should tell them: "We have gathered such and such information, we have introduced such and such a book but we only possess two copies of the book. Now, as the demand will develop, what will we do? Therefore, you must send us so many copies." Similarly, they will have to provide room where the books should be kept, and keep the books in proper order so that they are easily accessible when needed.

When the work has started, the more it is accomplished, the more it spreads. This is how societies evolve. No matter how much you accomplished, you will be unable to disengage yourself; the work will continue to increase, and as it increases, you will need more helpers. That is why, in my earlier sermon on the subject, I had given this advice that you must not forget a very important prayer which the Holy Quran has taught. You should say this prayer and teach it to your assistants also. Allah teaches us to pray:

رَبِّ اَدْخِلْنِيْ مَدْخَلَ صِدِّقٍ
وَ اَخْرِجْنِيْ مَخْرَجَ صِدِّقٍ

"Oh Allah! When we are worthy in Your sight to reach a higher station and when You will enter us in that higher station, then it is not Your aim to keep us stationary in that station. We hope that You will advance our steps to the next stage and we will not stay at one station."

Immediately after it we are taught to pray to Allah:

وَ اَحْبِلْ لِيْ مِنْ نَفْسٍ سَدِّدًا نَاصِرًا

"And grant me from Thyself a powerful helper."

Enter us with this station in truth and take us out of this station with truth and take us to another higher station. For this you need a helper. This is the meaning which the Holy Quran has explained. Whether there are spiritual stations or stations of knowledge, whether they are positions which are gained through worldly effort, in all cases, one needs a *Sultan-Nasir* (A powerful helper).

Such help is needed by everyone. It is needed by the prophets also. For achievements of spiritual stations the prophets are granted *Gibrael* as a *Sultan-Nasir*; they are helped by the Holy Spirit. For other religious tasks and to fulfill other aims, besides the angels, angelic men are also provided to the prophets. Abu Bakr, Ummar, Usman and Ali are created for them. You need *Sultan-Nasir* in any case. *Sultan-Nasir* can be internal as well as external. I have given a few examples of the internal helper but Allah inspires the heart of the outsiders also to help His pious servants. Suddenly, in the time of need, helpers are provided from such places as man cannot even conceive.

You should understand the wisdom of the words of the prayer and act upon them. When you appoint an office bearer, provide him *Sultan-Nasir* or try to develop the skill in him.

Provide him with helpers from the young men. Similarly there are elderly people who have retired and who have no engagement in life; if the Jamaat

does not avail of their services, they will be wasted and will present themselves before God having led a useless life. A believer does not like to meet his Lord in a useless state. Allah often inspires elderly people who have retired to offer themselves so that upto their last breath they have an opportunity to serve the faith. You should take help from them also.

One benefit of creating *Sultan-Nasir* is that it is also a help to those from whom you take service. The prayer of *Sultan-Nasir* works two ways. Those who were hitherto not accustomed to serve the faith find a new awareness when they start serving. They feel that it is only now that they have understood the meaning of life while previously they had wasted life in negligence. Then they start enjoying life and they pray for those who take work from them. With the grace of Allah, as they serve the faith, the faith helps them. In them also, the journey of spiritual progress, which has been mentioned in this prayer, starts. Therefore, when you start work to do *Tabligh*, you will introduce the Jamaat to literature, and to audio and video cassettes. As a result, certainly the work will expand. To do that work, you will need helpers and you will incur some expenditure. For instance, when the Jamaat is aware of the audio and video cassettes about which they are told again and again, about the things that have been recieved and about what old material is available, a demand develops. To fulfill that demand, you will need the right equipment. As long as you don't make arrangements to reproduce audio/video cassettes on a large scale a vacuum will remain. People will receive information and a demand will rise, but you will not be able to fulfill the demand. For this, you need to form separate teams.

The example of the U. K. Jamaat is before you. With the grace of Allah, ever since I have come here, we have not employed any professional on salary. Young men came forward with no previous experience. They made some mistakes, but gradually they learned the job. They were provided new tools, and new inventions. Now with the grace of Allah, this department has progressed and has attained a high quality. Then we separated video

from audio and set up a new department, and in that department with the grace of Allah, amazing progress was made. They discovered new methods, and new tools which were needed were provided. So gradually, all this work is continuously increasing and is spreading and *Sultan-Nasir* (powerful helpers) are being provided and their needs are being fulfilled. But there is no additional burden on the Jamaat.

When you are setting up something, you need to work hard, but after that, one has no worry and does a general supervision. I have explained this many times before, that you should reflect on the creation of the universe, which the Holy Quran has described. Allah created the whole universe in six days and advanced it to its stage of perfection. When the whole system started operating like automatic machines, then He says:

ثُمَّ اسْتَوَىٰ عَلَى الْوُحُوشِ

"Then Allah established Himself on the divine throne. "

If one were to position himself on a high platform just to see how a system was operating, he would be free to attend to other things. We cannot say about God that he found time for other things, but we can say His attention was freed. This phrase of having his attention freed is used for Allah in the Holy Quran itself:

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَيْنِ

"Oh! The two big powers and powerful people, we will be free to attend to you. "

The meaning of being free for God is not the same as for humans, but the term "to be freed" has been used by the Holy Quran for Allah.

When a good organizer establishes a system and sets the work in motion he frees himself from day to day involvement. He becomes comparatively free, and finds time to pay attention to other work. In this way, the organization continues to evolve towards perfection.

The Amirs and all the office bearers should understand this subject. A believer does not do his duty as a formality but goes deeper into all the positive negative points in discharging his duty. Those who dive deeper into knowledge and try to understand its demands, increase their knowledge. Through increased knowledge, they continuously gain new benefits.

I will now return to the main subject and submit that the office bearers, especially the Amirs, have to organize a better system for providing information and will themselves have to take interest. If they will take deep personal interest, they will think of new ideas. Eventually, with the grace of Allah, this department of preaching will start operating like the automatic machine. Then, they will be able to give attention to other matters.

Just like conveying information, it is also highly essential to gather information. When we say that we should check how many Ahmadis, young, old, men and women take interest in preaching, we receive lists; some are fairly long. From some countries we receive a list of thousands. We have received a list from Pakistan of about seventy thousand Ahmadies taking interest in the work of calling people unto Allah. We receive comparatively smaller lists from African and European countries. If these are true lists, a lot of fruitful work should have been done. The results should be hundreds of times more than what we see. But that is not the case. This means that the method of collecting information is superficial.

Just as you need depth in conveying information, similarly, there should be depth in collecting the information; it should be a purposeful work. If you compile the lists and bury them under the paper, there is no benefit. In a formal sense, your burden is relieved because you have fulfilled the instruction of the center. But of what use was that instruction? You should always be alert. Look for results, and not just the means of producing the results. Keep your thoughts on the results. If there are no results, it is disturbing. There is a disease which is afflicting your efforts. Either the fault lies with the one who is making the effort or with those on whom the

effort is being made.

If there is no result, you have no right to sit in peace. If you lack prayers, pay attention to prayer. If you have faults with the way you work, look for these faults and correct them.

There are superficial or deeper means of doing the work. By depth I mean that when you find out how many people are taking interest in tabligh, or promise to take interest, you start supervising their work daily, or at least once a week or a fortnight. You should contact them and visit them. You should meet them and inquire about the methods they are using to fulfill their promise. Ask them: "What means have you adopted?; What does your experience to date show?; How have you progressed your work?"

If you start looking with depth you will find that most of the names appearing in your lists are artificial. The names are real, no doubt, but there is no depth in their reality. Their work has a sort of superficiality. The names were written on paper and ended there. In the world of action, the names took no form. Therefore, those names remained superficial.

In this regard, I feel that you should find out how many Ahmadies are there who in practice remain totally absorbed in tabligh. You will find only a few; in some places you may find in twenties or hundreds, but in most of the cases, active ahmadies absorbed in tabligh work day and night, are few. A separate list should be prepared for them, you should keep contact with them. Teach them new methods of work and fulfill all their needs. Provide them with some helpers from among the people who live in their neighborhood. If they hold no office, make them the leader of their team. Give them responsibility to train others.

If this work is started in earnest, it is really a full time job. However, since most of these workers have other regular jobs, we need really busy people. We need people who know how to keep busy. When I say busy people, I mean people who cannot live without keeping busy.

It is my observation and experience that when the work is given to a busy person, he gets it done. If it is given to someone who is not busy, the work remains undone. The man who is free places no value upon his time; to waste time becomes his habit. Therefore, if you enlist the services of someone who has free time, you will have to teach him how to remain busy. To do so, give him work which he likes. Gradually, he will become accustomed to work.

When you find a helper you should assess him. Different people take interest in different kinds of work. They have different natural inclinations. To keep those differences and demands in view when selecting the right man, and to give him right work is a necessary prerequisite for leadership. I expect every Ahmadi Amir, with the grace of Allah, to possess high qualities of leadership. You should search for the skills of your workers. By taking personal interest, find out whether a particular individual is suitable for a specific job. Find busy people, who by habit and nature are accustomed to work. When you give an assignment to serve the faith, he will start shedding his other involvements and in their place, the work for religion takes over. The man who previously thought that he had no time, starts feeling that he has no time for other things. But he will find time to serve his religion. This way, the whole nation progresses.

Give work to such people who would lose themselves in that work. He should develop an attachment to the work. He should develop contacts and find out sincere Ahmadies who are preaching, and what methods they are using. Then whatever method he finds best, he should inform others of it.

Sometimes meetings are held and speeches are delivered which influence the hearts of the listener, but such traditional meetings are held only once or twice a year. The whole Jamaat cannot attend such meetings every week. But when an intelligent man hears the experiences of those who are preaching, he is moved and he immediately tries to benefit from it. For instance, he should publish those interesting experiences in the Ahmadiyya Gazette or in other

magazines. Then he should arrange for some young men to accompany him to the centers of prayers or other meetings and narrate the experiences. As a result, new experiences can be gained and new thoughts can be conceived by others. Then he can act upon them and gain new interesting experiences. So the work always expands, even if you complete your work. Where the work is not expanding, there is some inner weakness. When the work expands then the person's personality also extends and continues to spread. It comes out of its confines and it establishes new, wider limits. In the same way, the Jamaats' personality also expands. If you continue to put more work on the Jamaats who are active, they will continue to become more active and will continue to accomplish more work like well coordinated factories which work quietly. There is no clamour or confusion or uproar. There is no panic. Take for instance, the Jamaat of Karachi. With the grace of Allah, it is progressing continuously for a long time. It is a special grace of Allah on that Jamaat that whenever minor problems arise, Allah grants the Jamaat intelligence to control them quickly. They have a good system and organization in operation. The definition of good work is that it should produce no noise. There should be no commotion and it should operate automatically. That is the real work.

Look at the universe. There are untold processes in operation. There are untold laws but they are being performed silently. There is such quietness that the onlooker begins to fall asleep and he becomes unaware. He thinks nothing is happening. Reflect on the tree. Up to the time when it bears fruit, what countless laws are in operation? If a man were to try to make a mango fruit, how great a factory he would need to establish. But we witness daily, that Allah's organization for creation is of the highest level, and is working so perfectly that we hear no noise. We enjoy but don't even know how it develops. What materials are being used? A little soil, water, light and air. Do you think that you provide these things to the experts of America, or of the Soviet Union and say to them: "Here is some water, light, soil and air; please make mangoes and guava fruits and produce all kinds of foods and make grains from the same things." These days,

scientists can make some of these things. With ordinary chemicals they can produce higher forms of chemicals. There is no doubt about that, but to make one mango, how many factories will they need to establish? What noise will those factories produce? What pollution in the air will they produce? You cannot imagine what benefits and what harms they will produce.

Whatever work we produce, there is such noise that it is damaging people's nervous system. It is producing so much pollution that now we are forced to wonder whether we should return to a comparatively simpler mode of living or continue to advance? It is because any work which man is doing and whatever is being manufactured in the industry established by man, is leaving waste which has no beneficial use. Rather, it is producing harmful poisons. But the factories which Allah has set up in the universe, reuse their waste products; every particle of the waste is reused beneficially. This is the perfection of industry. Whether it creates mango fruit, flowers, leaves or branches, some waste is being produced which is released into the atmosphere or absorbed by the soil. But whatever ordinary chemicals Allah has developed – straw, weeds, bushes and trees – are fundamentally the same kind of factory. You cannot detect any differences; they are making all kinds of different things. The waste products of each process is necessary for the continuation of life. There is such a beautiful balance that there is not a single particle that you can say is a punishment for progress.

Take for instance oxygen and carbon dioxide. The action of these two gases is most prominent among the chemical processes for the development of life. The balance between these two gases is kept so beautifully that it has no harmful effect on the environment, air, soil or water. Whatever waste is discarded by one is used to support the other. So this is the factory of Allah which works silently, which works so quietly that you don't hear any noise. Those who are short sighted, don't even see it. It is the perfection of industry, it is the best achievement of the organization. Some people even start thinking that everything is working by itself.

Since we are a living Jamaat, and are servants of the one who was given the highest intellectual and spiritual station, we should always try to raise our work to its highest level of perfection. Allah has shown us the system of the universe at work. Similarly, we should continue to advance the organization of the Jamaat. There is no final stage of this progress. It will continue to advance and progress at all times. When you will complete one task, another task will appear before you. To become free of one task does not mean that you should sit idle. To be free means that you should set up one work until it operates like an automatic machinery, then you should sit back and enjoy it. That is your reward. Then you should use your time for another work and set up another organization.

If we were to continue to progress our work in this way, the Jamaat will continue to cover new stages of progress. I have only covered one or two items. It was necessary to explain them in detail, therefore, I have used up the whole time of the sermon on these few points. In my next sermon, I will, insha'allah, discuss a few more points on the same subject.

At the end I will remind you once again to continue prayers. It is my belief and experience that no work is blessed without prayer. We should pray. Pray with deep feelings. Pray with full realization of your helplessness and powerlessness. May Allah bless our work and bless our thinking and enable us to translate our thinking into the world of action. May He then bless those works and should Himself, with His grace, continue to make them fruitful. May Allah make it so.

We have to cover long journeys. The time is very short. As I have said previously, we should try that whatever is the present size of the Jamaat, it should produce ten million more Ahmadies within their lifetime. If you were to realize this aim, then I assure you, that those ten million will not sit idle. They will multiply ten times and scores of times and with great speed the ultimate revolution will come to pass in this world. May Allah do so. Ameen.